

# CHRISTIAN SPIRITUALIST

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

VOLUME 2.

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where operating. If the terms they employed signified but men, and adversaries, the Jews would not have been backward to have charged it on the Christians when they propounded their doctrine of Demons. But if they concurred in the opinion, and have added to them some fables, it is because they knew the true significance of the terms.

Dr. Bekker asserts that which we believe of Devils, was in substance that which the Babylonians taught the Jews, the Jews to the Christians, they to the Papists, and the Papists to the Protestants. If this is so, the wonder then is that God permitted his Church to be infected with the error, and that the prophets and teachers among the Jews, who were with them at Babylon, and after their re-establishment, and who so thundered against errors, did not address themselves to a superstition so gross and impious.

Christ came into the world to destroy the works of the Devil, and yet, though every where he is seen reproaching vices, and speaking against errors, yet we nowhere find him censuring the belief in the operations of the Devils. The error of this belief, as Mr. Bekker says, undermined the foundation of the Christian religion. Had it been error, would Jesus Christ have left it to flourish in full vigor without a word of reproof? Did he not rather confirm the error by using the same terms? Would the Apostles every where have authorized error in ascribing evil every where the operations of Devils.

Doctor Bekker says the Pagans, ancient and modern, and the Christians, agree in three points: That there is only one First Being, or Supreme Deity; that there are Spirits, that have had a beginning, and are distinct from human souls; that those Spirits are either good or evil, and that some are friends to man, and others enemies.

Thus all the world has a belief in the existence of Demons; it follows that a belief so universal, so much dispersed, cannot be entirely false. The American Indians have had but lately commerce with the world, and yet the belief in Devils has existed amongst them for ages. This knowledge must flow from some cause. It comes not from the Scripture, for they were not acquainted with it; nor from reason or imagination—then it must come from the operations they have witnessed. So much for Mons. Binet.

Our author now takes up the argument; he sets out Dr. Bekker's position as follows:—

Dr. Bekker, after setting forth the various opinions men in the world have entertained concerning Demons, says, "I find no author who has ascribed so little understanding and virtue to the Devil, as Reginald Scot and Anthony Van Dale—these authors holding there is no efficient cause to that which men are said to have practiced, but impostures, and that the Devil had nothing to do with it." Men, in his day, speak of him slightly, and believe that all contained in the Scriptures concerning evil and impure Spirits, as Mons. Dailon writes, "ought not to be understood otherwise than of certain diseases which the Jews were wont to call by certain names; yet he believed that evil Spirits might concern themselves in it. He (Dr. Bekker) says he maintains the negative, because he cannot maintain an opinion which ascribes so much power and virtue to evil Spirits.

He says, men have all the reason in the world to hold for Pagan legends, all the Pagans have published concerning miracles, oracles, spectres, dreams, and other prodigies; but he does not believe there were any of them real; and that all must be rejected, or received to be as they have been represented, and yet we are bound to discharge ourselves of all such prejudices.

He says, it is sufficient that if he denies, or doubts a thing, brings reasons in support. This doubt, yet much more when he sits and examines those reasons. He then says, these things have never been alleged by reason, nor have ever been taught by the Scriptures.

He says, the Devil, by the first sin that was committed, was the cause of all evil, and that all the evil which has since been done, is properly imputed to him; and that there is nothing to prove that, after he had seduced the first man, he has since, in person, power over him or his actions.

That the fall of man was caused by the Devil; but the way of it is uncertain.

That in the Gospels, when Devils or unclean Spirits are mentioned, they are always named in connection with maladies, and so it was understood by those who were attacked. St. Paul says, that false gods are nothing at all.

He does not deny that angels have appeared; so he says some men naturally see phantoms, but that it is the natural disposition of the man, of his blood, and Spirits.

That the Devil has not the least knowledge of the world, nor of the things which concern religion or faith.

That angels are the ministers of God to punish men as well as to protect and defend them; but that the Devil is God's prisoner.

The question is not whether there are enchantments; but what is to be understood by them?—whether they consist in deceit or whether those called magicians work by the devil?—and that the Egyptians are said to have done, he is of opinion, were not real.

As to spectres, it is a miserable thing in Christianity if people must be brought to God by servile fear, which must naturally make man fly from God or serve him without love.

As to possessed persons, he has no knowledge of such operations. The Devil, so-called in the Bible, and the evil Spirits, were but troublesome torments, of which Christ cured; many by his sole word,

and assisted the apostles when they undertook to do so.

The ancient magic was nothing but surprise and imposture. Judging by what the Scripture says of it, and that which men suppose to be Spirits, by reason of the subtlety, is only the effect of invisible and subtle substances; the subtle parts of bodies entering in and issuing forth are the causes of all the changes which happen. That many wonderful things have been done, but, as outwardly, we do not know the cause; they should be ascribed to motion.

That men take the words devil, satan, witch, magic, in quite another sense than it is found in the Scriptures.

Our author says, the attempt of Dr. Bekker to introduce a new doctrine, concerning evil Spirits, contrary to all the learned men who have gone before, and who have conveyed religion to us, may be looked on as a very bold undertaking, and that Christians will consider the matter very maturely before they part with the doctrine they have so long been instructed in.

As to there being no Devil in the world since he tempted our first parents to sin, is contrary to the Scriptures, which plainly speaks of evil Spirits, nor can any reason be assigned why the Devil should have been permitted to tempt man before the fall, and not since.

As to the origin of Idolatry, and the doctrine of Demons among the Pagans, Dr. Kircher has set it forth in his work, *Œdipus Egyptus*, and no man was more qualified for the task than he, who has a great correspondence, knew twenty different languages, and spent twenty years' labor with intense study.

He writes: St. Ambrose truly said human error was the cause of Idolatry; and Hermes Trismegistus, that the Idolatry of the Egyptians arose from the error and incredulity of their ancestors, who did not apply their minds rightly to God, but being desirous of a religion, found out the mode of making idols; but not knowing how to animate them, by conjurations called forth Demons and forced them into them, and to give them strength, consecrated them to various animals, which they called sacred, and adored in them the souls of those who had been eminent for virtue or enterprise, and instituted rites and ceremonies.

Mr. Isaac, a Maronite, describing the Syrian philosophy, says: There arose men having the seed of Cham (Shem), of corrupt manners, corrupted by ignorance and the Demons which seduced them, and thought the stars were endowed with a Spirit of intelligence, and at length thought them creators and makers, and gave each star the name of a God, falling down before and worshipping them. They then set up idols in their names, and placed them on the tops of pillars and in houses, offering their victims and sacrifices, and burning incense before them. The Devil at times, speaking through them, gave answers to questions which were proposed, and revealed future things, thereby seducing many.

Kercher, treating of hieroglyphical magic, says, there were two chief nets the Devil set to catch men—astrology and polymancy; by the first is taught the future of a man's lot from the first moment of his nativity; by the latter, under the veil of natural causes, various kinds of divinations. These arts, Cham, the son of Noah, instigated by the Devil, introduced, and which the Egyptians have infused throughout the whole world, as it were by a certain hereditary tradition.

Judicial astrology relating to nativities and Horary questions, containing a like occult part with the Devil, which the Egyptian astrology did. They did not so much ascribe to the stars as to the Genii presiding in them, the events of things; hence there was an earnest desire to render them propitious by ceremonies, for they thought the inferior world depended upon the deities who were placed in the stars.

(To be continued.)

## SPIRITUAL MANIFESTATIONS IN ENGLAND.

Having on previous occasions alluded to the conversion of Robert Owen from Skepticism and Infidelity to Spiritualism, we extract the following from his recent "Address (July 27, 1855) on Spiritual Manifestations," that the reader may know the method of his conversion, and to what extent his change of opinion has softened his Socialistic philosophy.

Those interested in the study of the human mind, will here have a good opportunity of observing the partial and gradual modification, which new views and opinions must ever have on an aged and diseased mind.

Mr. Owen having outlined the positions and policies of the various nations and governments as antagonistic to Progress and Spiritualism, turns to the learned and educated classes, and finds them equally unprepared for the great change, and continues as follows:—

"But men learned in the literature of ancient and modern times, and in some of the sciences, owing to the natural effects of their old erroneous system of education, cannot believe these, to them, new and strange things, not within the circle of their limited philosophy. This is not, however, of the smallest consequence; it always has been so with every important new discovery.

It is a waste of precious time to attempt to reason with men so prejudiced as learned men are, and usually the more learned in old things, the more prejudiced against new truths arising from new facts unknown to them. The Spirits say, 'that these discussions are productive of anger and ill-will, and tend to close the mind against new truths,

her return to the United States, the Spirits developed her so far as to enable her, in her normal state, to see and converse with them. Had she remained in England on her second visit, she would have made these facts evident to the British population, and it is to be regretted that she left us so soon. Through Mrs. Hayden's Mediumship, and that of the Medium yet more developed, I had many highly interesting, and to me very important, communications for the public. Many of them I have published in my "Review," in 1853,—in a pamphlet entitled "*The Future of the Human Race*,"—and recently in No. 6 of "*The New Existence of Man upon the Earth*," and I shall as soon as convenient publish in another volume of this work, the progress since made in these matters by myself and friends.

I will now state some of the many manifestations which I have witnessed, made by invisible powers, when there was no motive on the part of the Mediums to attempt to deceive me, or any probability that they could succeed in imposing upon me, if such attempt had been made, for I was very suspicious with public Mediums for a considerable time, until I became well acquainted with the integrity of their proceedings. With the superior Medium mentioned, at a time we were both engaged in conversation, after a long and most interesting *seance*, when fourteen superior Spirits had given me valuable information on important subjects, and while we were several feet distant from a large, round, heavy mahogany table, which stood in the middle of the room; this table moved upon the carpet towards us, who were near the door, as I was about to depart and take leave of the Medium, who is so timid that she dreads being known to be a Medium, and only sits to two or three especial friends and to myself. She appears to be a great favorite with the Spirits, whom she sees in her normal state, and converses freely with them, face to face. From her early youth the Spirits have been with her, and always most kind, advising her respecting her health, which has been delicate from her childhood. Upon a second visit, the same table was again moved; and on this occasion I had taken a lady with me, and who being previously unacquainted with Spiritualism, was greatly astonished—but the Medium informed us that the Spirits had often lifted that table several feet up from the floor. I could state many minor material manifestations, but time will not permit; and lately, manifestations of a new character to me have occurred through the Mediumship of Mr. Home,\* lately arrived from the United States, who, in his trance state, is an extraordinary Medium; not in the dark, as many state, but under strong light. I had my handkerchief fairly drawn out of my hands, carried away, knotted, and returned to me, all in an instant. A flower on the table was taken up by invisible means, and thrown to one of the company at a distance. A lady had her silk apron untied by invisible power, made up into a ball, and tied hard and firm with the strings, and then thrown to the person on the opposite side of the table. A hand, the fingers naturally warm, took hold of mine to shake hands—it was said by the invisible to be the hand of a lady lately deceased, who had lived many years in the house in which these events were occurring, who shook hands with all present, being when she was in the material form an especial friend of these parties. I then heard several tunes played on the melodeon by the invisibles, and, at the request of the Medium, the instrument was brought by them and given to me, raising it from the floor to my knees. The table was then lifted from the floor about a foot, and then higher than my head as I sat upon my chair. After these and several other demonstrations had been made by the invisibles, Mr. Home was put into a trance by the Spirits, and then a Spirit, through him delivered, while he remained in that state, a most beautiful address to me, most eloquently spoken and most appropriate to my proceedings, giving me full notice of the opposition and difficulties I should have to encounter in carrying the Millennium into practice, but yet strongly encouraging me to proceed onward with vigor, and to persevere to the end. A lady now present and ready to confirm what I shall state, has, through Mr. Home's Mediumship, experienced several material manifestations by the invisibles, besides valuable and interesting communications by rappings and by Mr. Home's clairvoyance. Her apron has been several times untied and taken from her, said to be by the Spirit of her brother. She saw and heard the same manifestations which I have described. On one occasion she asked the Spirit of her brother if he could take off her shoe; he said he could, and he not only took off the shoe, but tickled the bottom of her foot until she could bear it no longer, causing her to laugh immoderately. She then said—"can you put the shoe on again?" "Yes," was the reply of the invisible, and the shoe was re-placed, but at first the heel part was down, and she felt the finger raising it up, and part of the front being lapped under, she again felt the finger raising it, and making it smooth and right.

At another sitting, the Spirit of her mother was announced. The lady herself is in the family way, and for several months had suffered much and severe pain in one side near the hip-joint, and it was daily becoming more severe. The Spirit, said by the Spirit's own announcement, to be the Spirit of the lady's mother, said—"I am going to mesmerize you," and immediately a female hand was felt under the dress, approaching the part pained, and the regular process of Mesmerism commenced.

\* Mr. Home, since his arrival in England, has altered his name to Hoxe.

When Mr., now Dr. Hayden, the husband of the Medium, brought me the book, and I was paying for it, he said, "Mrs. Hayden having heard much of and about you in America, is very desirous of seeing you, if you can conveniently give her a few minutes of your time," to which I consented, and was shown into a large room, in the midst of which was a plain, large dining-table, and it being a very cold morning in March, a good fire. I had an opportunity of seeing, while alone, that there was no machinery in the room or under the table. Presently Mrs. Hayden, the Medium, came in, and we sat near the fire at a distance of several feet from the table. We entered into conversation about our mutual friends in the United States, and while both were much interested on this subject, I heard repeated raps on the table, which increased and appeared determined to attract my attention. Nothing had been said about Spirits, or Spiritual manifestations, for I was at this period very skeptical on the subject; but the raps were so loud and incessant that they interrupted our conversation, and I said—"what makes this noise upon the table?" Mrs. Hayden, unmoved, said it was made by Spirits, who seemed very anxious to make some communication. I replied—"this is very strange"—for I did not come with any expectation of having anything to do with Spirits. The raps continued. I said—"have you the means of learning what Spirits these are?" Mrs. H. said she would ask, and try to obtain answers. She now went to the table, and asked the question, and by the alphabet, the reply to that process was, "Friends of Mr. Owen." I said—"that is most extraordinary, for I came here without intending to say a word about the Spirits or their communications with the inhabitants of the earth, for I have no faith whatever in these matters." The raps were continued, apparently most anxious that I should attend to them. I then said to Mrs. Hayden—"could you learn who these friends of mine are?" She said she did not know; it depended upon the will of the Spirits rapping whether they will give their names or not; but she added, if you will take this alphabet, and ask them to give their names, they will probably answer your questions. The Spirits will rap at particular letters, which you must take down, and see what word or name they will make. I did so, and the first name given was "Robert Owen." I said—"what Robert Owen?" and the reply was "your father." I inquired if any other Spirits were present. "Your mother is with me," I said—"give me her maiden name." "Anne Williams." Quite correct. I then inquired when and where they died, and put several test questions, all of which were answered correctly. I confess I was greatly puzzled and astonished. I took the book home, and read and studied it thoroughly. I found it, as I expected from A. Ballou, replete with well-attested facts, and sober, sound reasoning upon those facts. I then determined to investigate this all-important subject for myself, and had, I suppose, not less than twenty-five or thirty *seances* with Mrs. Hayden, whom I found always truthful and simple-minded. These *seances* were uniformly interesting and satisfactory to me. I had also *seances* with several other Mediums less developed than Mrs. Hayden, and with one yet more developed than Mrs. Hayden was before she left England the first time; but I learned from her, that after

and continued, with an interval of ten minutes, for more than half an hour. When this operation ceased, the lady said to the Spirit of her mother, "How is it that you now know how to Mesmerize. At your death Mesmerism was unknown to you and the public generally?" "Yes," was the reply of the Spirit; "I was ignorant of it, and now I have with me the Spirit of a physician, who instructs me what to do and say to you. He tells me you need not take any medicine, or go for medical advice, but you must night and morning foment the part pained with hops as hot as you can bear them." The advice was followed, and now the lady is quite recovered. The husband of the lady saw the operation of the hand during more than half an hour, for it was done in broad daylight, between six and seven o'clock, about ten days since.

At a *seance*, in another locality, with different parties present, the following occurred: Mr. Home was entranced, and while in that state he was directed by the Spirit influencing him, to have six rings put upon the table. They were placed there, and the invisible was then visible so far as a distinct hand and arm extending to the elbow. The hand took up the rings, placing one on each finger and one on the thumb, then the sixth ring on one of the fingers in addition to the ring first placed. The hand with the rings on then turned with the fingers upwards, showing the rings, fingers, hand, and arm, deliberately to those present. Then the hand put the rings on the fingers of those present.

But even these are trifling material manifestations, compared with those now daily exhibited in some parts of the United States.

It may be, perhaps, asked,—What are the objects intended to be effected by these new and extraordinary Spiritual manifestations?

It is not merely to startle and astonish the public, or to amuse the idle.

It is to arouse the attention of all to the present deplorable condition of our race, to the unnecessary ignorance, poverty, disunion, crime, and misery, now so prevalent throughout the world, and to prepare all for a total change in the mind and practice of the human race:—to make immortality a palpable fact, create a new character for each, and open to all the plain, peaceful path to an entirely new existence of man upon the earth, in which no inferior character will be formed—no one be allowed to grow up in ignorance, with bad or inferior habits and manners, in disunion with his fellows, in poverty or the fear of it, or to be placed in or surrounded by any injurious conditions. On the contrary, the population of the world will be governed by love and wisdom, influenced by illimitable charity and forbearance, so long as any part of the present errors remain; or until the fatal evils of the existing system, based on falsehood, shall be removed.

In fact, this Divine Spirit of universal charity and forbearance will guide the change, until the present system shall be absorbed by the Millennium, or die its natural death, and give place to the new order of things, when a superior character and happiness, permanently progressing, will be secured for every one.

The present perplexed and excited state of all governments, and the present divisions of religious and civil parties over the world, are the forerunners and certain indications of the great and glorious change immediately before us.

Under this false system, all governments are becoming effete, and all people, by their divisions, powerless for good; they know their governments are in a maze, have lost their way, know not how to proceed; and yet are the people incompetent to instruct them, and put them in the right way. Yet if the Spirit of ignorance, arising from early false instruction, could be removed, the right way to universal union and happiness is simple, plain, straight, and easy to follow, from its first principle through every department of life in practice.

The prejudices of what is called a religious, and also a learned education, are opposed to the right way. Even now, I am informed, statesmen and men of science, from a very little knowledge of these new and extraordinary facts and most interesting and important manifestations, ignorantly, and unwisely for their own reputation, call them curious tricks of jugglery. How can there be any appearance of sound and calm judgment in supposing that thousands of mediums and millions of people, unknown to each other, can be united in a system of jugglery to deceive the public; or that an extended population now spread over the civilized world, have agreed to be deceived in opposition to their senses, or to endeavor to deceive others, whose senses and knowledge of human nature are, to say the least, equal to those of these statesmen and scientific men;—for both are often limited in mind to a narrow circle of peculiar ideas, and but little familiar with the general laws of human nature, or with society, as it ought to be constituted for the benefit of all classes? They are, however, to be pitied for their learned prejudices, and for their ignorance of facts substantiated on evidences as good and as strong as can be given to man.

As previously stated, it matters little who now believes or disbelieves in these new Spiritual manifestations; for the facts are so multiplying in all directions, that soon all will be compelled to believe in the certainty of these material and mental communications.

There is no nobility like that of a great heart, for it never stoops to artifice, nor is wanting in good offices where they are reasonable. That is true nobility.

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In fact, this Divine Spirit of universal charity and forbearance will guide the change, until the present system shall be absorbed by the Millennium, or die its natural death, and give place to the new order of things, when a superior character and happiness, permanently progressing, will be secured for every one.

The present perplexed and excited state of all governments, and the present divisions of religious and civil parties over the world, are the forerunners and certain indications of the great and glorious change immediately before us.

Under this false system, all governments are becoming effete, and all people, by their divisions, powerless for good; they know their governments are in a maze, have lost their way, know not how to proceed; and yet are the people incompetent to instruct them, and put them in the right way. Yet if the Spirit of ignorance, arising from early false instruction, could be removed, the right way to universal union and happiness is simple, plain, straight, and easy to follow, from its first principle through every department of life in practice.

The prejudices of what is called a religious, and also a learned education, are opposed to the right way. Even now, I am informed, statesmen and men of science, from a very little knowledge of these new and extraordinary facts and most interesting and important manifestations, ignorantly, and unwisely for their own reputation, call them curious tricks of jugglery. How can there be any appearance of sound and calm judgment in supposing that thousands of mediums and millions of people, unknown to each other, can be united in a system of jugglery to deceive the public; or that an extended population now spread over the civilized world, have agreed to be deceived in opposition to their senses, or to endeavor to deceive others, whose senses and knowledge of human nature are, to say the least, equal to those of these statesmen and scientific men;—for both are often limited in mind to a narrow circle of peculiar ideas, and but little familiar with the general laws of human nature, or with society, as it ought to be constituted for the benefit of all classes? They are, however, to be pitied for their learned prejudices, and for their ignorance of facts substantiated on evidences as good and as strong as can be given to man.

As previously stated, it matters little who now believes or











